



- Fastertide - Queen of Seasons** 143  
By the Reverend Massey H. Shepherd, Jr., Ph.D., S.T.D., D.D.,  
Professor of Liturgics at the Church Divinity School of the Pacific
- Hearing the Call** 147  
By the Master of Novices of the Order of the Holy Cross
- The Religious Life** 150  
By a Novice of the Order of the Holy Cross
- All for Love** 155  
By a Sister of the Order of St. Helena
- The Community of the Holy Spirit** 158  
By a Sister
- Another Way Round** 162  
By the Reverend Harold G. Hultgren, Priest Associate,  
Rector of Holy Trinity Church, Alhambra, California
- The Love of God** 165  
By Alice Borman, a Communicant of the Diocese of Milwaukee
- Our Church in Israel** 168  
By the Reverend Rafiq Farah, Chairman of the Evangelical Episcopal  
Community in Israel

MAY 29, 1960

## RELIGIOUS LIFE SUNDAY

TO THANK GOD FOR —

- THE RESTORATION OF THE  
RELIGIOUS LIFE TO OUR  
COMMUNION.
- OUR RELIGIOUS  
COMMUNITIES.

TO PRAY FOR —

- THE DEEPENING OF  
THEIR SPIRITUAL LIFE.
- AN INCREASE IN  
VOCATIONS.

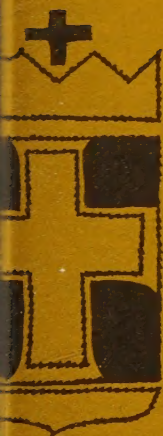
IN THIS ISSUE:

- ARTICLE ON VOCATION,  
P. 147.
- SERMON ON RELIGIOUS LIFE,  
P. 155.
- CHURCH SCHOOL MATERIAL,  
P. 158.



# EASTERTIDE QUEEN OF SEASONS

By MASSEY H. SHEPHERD, JR.



**I**T IS a strange and disquieting circumstance to reflect how relatively insignificant Eastertide as a whole has become in the corporate religious life of many of us western Christians. I say "relatively" insignificant — aware, of course, that Easter Day itself is still our great day of days. But the season has lost so much of its pristine splendor and effectiveness. For many churchmen it lacks the tense excitement of Advent, the abounding joy of Christmastide, the serious devotion of Lent. Is it not extraordinary, for example, that in the Prayer Book "Tables of Precedence" three of the six Sundays of the great fifty days do not carry the same privileged rank — having precedence over any other Holy Day — such as the Sundays of Advent, Pre-Lent, and Lent enjoy? Why should Sexagesima be a more important Sunday than the Third Sunday after Easter?

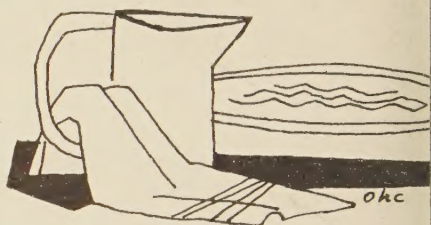
Let me put the question another way. Why do so many clergy and laity take vacations from their congregations after Easter Day? Why do we have better church attendance on the Sundays of Lent than we have on the Sundays

after Easter? Of course, one can say that the finer weather of spring tempts us to worship God after Easter Day more often in the wide outdoors. Such an answer would be silly if it were not all too often true. Equally absurd, but also sadly true, is the sense of relaxation after the harder discipline of Lent. But of what worth is the discipline of Lent if it leaves us tired of church worship come Easter-tide?

There is a profounder reason, I think, for the "let-down" that overtakes so many of us after Easter. It lies in the character of our Easter celebration itself. We make our communions on Easter Day as a kind of climax to the emotionally stirring preparation of Holy Week, or even of the whole period of Lent. Easter Day is an end, rather than a beginning. We view Easter as the finish line of a hard race of self-denial, after which we can take more leisurely walks at will upon the customary paths.

Sometimes I think it is unfortunate that Christians have not developed the custom of giving presents at Easter in a way comparable to Christmas. We may deplore the commercialization of greetings and presents at Christmas. That is neither here nor there. The gifts and all the thought and preparation associated with them (however hectic in the mad rush of buying and selling and wrapping and mailing) are nonetheless the fruit of an unselfish discipline, which to sensitive Christians is always a response to and imitation of the wondrous gift of God Himself in Christ. We are happy in the giving

because we are making others happy. Christmas touches our generosity, too, in ways that are not self-regarding. We give to charities and poor people who cannot make any material return, and are glad to do so for the joy of giving that Christmas means. We do not calculate the cost so consciously as we do with other times and occasions of giving.



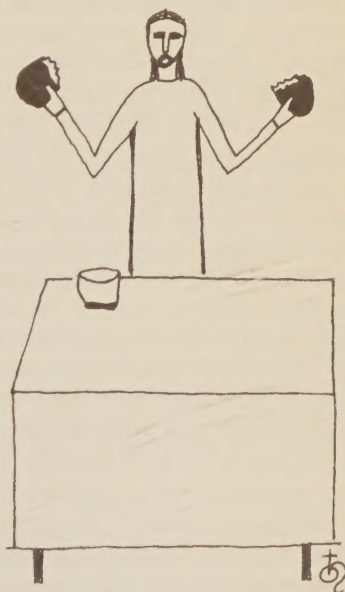
The same spirit rarely informs our Lenten disciplines of preparation, even though the Church now makes a better attempt to link our Lenten self-denial to worthwhile and needful missionary endeavors. The Lenten giving somehow seems extracted from us, imposed by a kind of law and duty, not a generosity of freely offered response. And the goal of our Lenten offering is less visible and tangible and personal. Moreover there always seems to be a struggle in our Lenten self-denial to keep it from turning inward on ourselves. By this I mean that we are inclined to concern ourselves much more with what our Lenten sacrifices are doing to ourselves than with what they are doing to and for others. So the climax of Easter communion and Easter joy is a kind of reward for which we count ourselves deserving, provided we have kept a good Lent. We do not see so clearly the renewal



of the Church, indeed the renewal of all creation, that God makes of our death to sin and selfishness. The face of the poor and needy, the lonely and the downcast, do not smile so obviously at us at Easter as they do at Christmas. Alas, there are times when our Easter finery is "good news" chiefly to the society pages and supplements of the papers.

A very substantial loss to the spirit of Easter has been with us for many centuries — what we may call the deprivation of the liturgical mysteries of the Pascha. Though it is still common in our churches to administer Baptism on Easter Evën, the fullness of sacramental initiation is no longer a primary constituent of the Easter rites. And though it is still common for penitents to make their confession and receive absolution before their Easter communion, the reconciliation of penitents is a private thing without public celebration. I suspect that one of the chief reasons why Easter was so glorious a time among the early Christians, whose Alleluias cried out unceasingly for the whole season of fifty days to Pentecost, was their vivid experience at the Paschal mysteries of the renewal and strengthening of the Church both by the incorporation of many hard-won, diligently trained, fresh recruits and the reconciliation and re-incorporation of backsliders. The mysteries of the Pascha were not so much the conclusion of a battle with the hosts of wickedness — it was that much, of course — as the launching of an offensive with reinforcements from positions of greater strength.

The Church of the early centuries endured the trial of Lent not to reassure itself that it was still capable of discipline, but to impart the spirit of discipline and of soberness to outsiders whom it had won to its standards. The devotional accent of Eastertide therefore was centered in the greater energy accruing to the Church from "those who are admitted into the fellowship of Christ's Religion." So the Gospels of Eastertide were the Lord's assurance of the indwelling presence of the Holy Ghost the Comforter and Paraclete, that it might pray and teach and witness and fight, equipped with the whole armor of God.



Eastertide was the season of seasons reminding the Church of its life in Christ, life in the ascended, glorified Christ, whose Spirit is now poured out to renew the face of the

earth. Indeed, Eastertide was originally called "Pentecost." And Pentecost was the fulfillment of the promise of the Age to Come. We have lost the meaning of Eastertide today insofar as we have lost this eschatological dimension of life in Christ. Our struggle and wrestling with the principalities and powers in Eastertide is different from the struggle with them in Lent, for now we are assured "the victory of life is won, the song of triumph has begun."

Several years ago, at a meeting of the Standing Liturgical Commission, we were discussing a somewhat trivial matter about the placement of the common Order of the Holy Communion in the edition of "altar service books." Many clergy had written us that it was difficult to keep these books open and lying flat, especially when they were relatively new, because the Communion rite was printed first. The happy thought occurred to several of us that this minor practical problem could be solved in a way that might have more important teaching value — namely, to return to the format of old missals and print the common Order between the propers of Easter Even and Easter Day. It would thus come in the center of the book, and therefore make the book lie open more easily at celebrations. But more than that, it would doubtless suggest to minds that are any way sensitive to such things that the transition — the passover, if you will — from Easter Even to Easter Day was the focus not only of the whole Christian Year, but of the very meaning of the Church's sacramental mysteries. For myself, I hope the

Church will someday make this change in the Prayer Book, and perhaps with it restore to the liturgy some of the lost glories of the ancient Paschal celebration with the ceremonies of the Paschal vigil.

Why, for example, should the midnight Eucharist of Christmas be so popular with our people, but the Paschal vigil ("the mother of all holy vigils," as St. Augustine called it) be almost non-existent in our Anglican liturgical tradition? It is because we have lost that primary fullness of the Paschal mysteries, when Baptism, Confirmation, and Eucharist altogether in one continuous and uninterrupted sequence exhibited more vividly that fullness of grace, and grace upon grace, — that exodus from bondage to freedom, from death to life, from the order of sin to the new age of the Spirit. So the great fifty Pentecostal days of time were sign and seal of the eternal Kingdom wherein Christ brings us into communion with Him and with the Father in the heavenly places. Eastertide imparts to the sacraments of time — Baptism, Confirmation, Eucharist, Sunday — their completeness of meaning as earnest and foretaste here and now of the glory that shall be revealed.

Our Easter Epistle has the heart of it. Being risen with Christ, we seek and set our affections upon things which are above. For we are dead and our life is hid with Christ in God. "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Hence we raise our *Sursum corda*.



# HEARING THE CALL



By the Father Master, O.H.C.

**I**N 1224 St. Francis of Assisi sent Blessed Agnellus from the Chapter of Mats to England to found the Friars Minor there. He erected the first Franciscan House at Oxford. On one occasion this saint went into the school connected with the Monastery, where the great Franciscan Friar, Robert Grossetete was lecturing, and heard the students discussing the evidence for the existence of God. "Alas, brethren," he exclaimed, "while the simple are entering Heaven, the foolish wisely dispute whether there is a God."

This story may aptly be applied to the Monastic Life in the Episcopal Church. While many of the Faithful are debating whether Religious Communities exist, or ought to exist, among us, young men and women are, thanks be to God, entering our Convents and Monasteries.

How can one tell if he or she has a call to the Religious Life? The relevance of this question to those who may be wondering if they have such a call, or might hear one if they knew what to listen for, is obvious. No less important is it to those whose responsibility may include the guidance of some whom God is calling to the dedication of themselves under the vows of the Monastic State. So the question needs to be answered.

Yet there is no single simple formula. Since the response to such a vocation is personal self-oblation to God, the call must come in terms of the infinite variety of personality. Therefore by way of answer we shall not list a series of theoretical principles, but let some young people who are now engaged in testing their vocations tell in their own words why they entered the Novitiate of a Religious Community.

"By the time I started as a Freshman . . . I began to feel a pulling away from most worldly interests and a desire to find more time in prayer and searching for closeness with God. . . . When I returned to college, a rather violent reaction set in against the general agnosticism or false piety in the cosmopolitan University. . . . Sister "Mary" (a Roman Catholic) was the next friend God gave to help me. I talked these things (vocation) over with her, and when the time came I believe it was because of her advice that I came to the Monastery. I sold my car and possessions, paid my debts, supplied my mother with small funds, and set out for the Monastery. The way was cleared in an almost miraculous manner."

"In my case God did not make his call to me explicitly clear. In other words, I never had a vision or heard voices. I believe my sense of vocation grew gradually. The first time that I was conscious of God calling me to the Religious Life was when I was reading the Bible and come across these words: If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven; and come and follow Me. I really felt that God was saying these words to me. There was and is that strong desire to be about God's business. It is a desire to seek God. To be in union with God. I have come to the Monastery to seek God like the merchant man was seeking goodly pearls."

"It all began while I was at the University and it all happened in a very short time. I became friends with several young men all of whom were engaged in scientific research or philosophical questioning. We thought it smart and the thing to do to deny the existence of Christ. This lasted for a few months and during that time I became aware of the emptiness of it all for the group now seemed to be made up of pseudo-intellectuals. I fell away from the group and drifted along on my own ideas. . . . Shortly afterwards I went to the — Fathers house for a weekend retreat in the hope that I would be able to sort many things out. I felt this was the life I really wanted. My spiritual director advised me to wait a year. I got a job in a hospital run by the Sisters. I watched them very closely during this time. After about nine months I begged my director to let me go to the Religious House.

"Always before I had loathed Sunday School, and though I sang in the choir, I have no memories at all of the services in that parish. . . . About this time I read a novel based on the life of St. Francis of Assisi. This was the first I had really known anything about the monastic life and it impressed me deeply. I can remember romantically thinking that I could serve the Church as a monk without having to be ordained and obliged to speak in public! After graduation, I was drafted. This was when my religion which had been largely a matter of aesthetics and emotion deepened into something more real, and I came to the rational conclusion that I wanted to spend my life serving the cause of the Church. At the University, I joined the Servants of Christ the King. Through the influence of a classmate I went on my first retreat. I can remember riding out there (to the Religious House) in a state of great excitement, expecting that all kinds of lights would go on and I would find the end of all the searchings that had begun when I first read the book about St. Francis. But of course nothing like that happened ! . . . When I came to the Monastery each year on retreat, I found myself greatly attracted by the life and would always wonder if I didn't belong here. One of the Fathers told me that one can never know if he had a vocation until he comes and tries the life. When three more years had gone by, I just felt more and more that I ought to try my vocation before I did anything else."

"As I think back to not so long ago, I feel that the first visible sign of God calling me to Holy Religion was the long journey from one corner of the world



to the other. For some unknown reason I began attending the Anglican services held once monthly at the Base Chapel. The priest had invited me to his Mission. One Sunday morning I decided to go with him. The simple devotion of the natives impressed me, and here I seemed close to our Lord — closer than ever before, and yet I felt a little uneasy. It was not easy turning from a life in which everything revolved around self, and exchange it for one in which everything must be God-centered. I wrote my parish priest, who sent me several books one of which contained a very brief paragraph on the Religious Life in the Anglican Communion. . . . Yes, our Lord sent me away — thousands of miles away, but to Him it was but a mile. He brought me home — not to the particular dwelling place with family or friends, but into the secret dwelling place — His Heart. His call was not of thunder or even bolts of lightning, but a whisper—a whisper I must always listen for above the cries of today."

"By the time I had received my college degree, the sense of vocation to the Sacred Priesthood had diminished, and I felt that I was so firmly entrenched in the professional world, I could not see how to get out. My work continued in various places, but always there was a certain unrest; and the sense of vocation to the Priesthood constantly came into the picture. By 1953 I could quiet myself no longer, and in April of that year I talked with the parish clergy, and in June I became one of the Bishop's Postulants. The thought of eventually becoming ordained was a great joy to me. I spent all my lunch hours at that time in the Chapel, and the long hours of prayer and meditation fortified me for the busy days ahead of education and sacrifice before entering the Seminary. . . . Later my days as a Curate under the excellent direction of the Rector were a great joy and privilege. And yet, all the time I knew that God was calling me to the Religious Life. Now, in the Novitiate, I desire more than anything else to offer myself to our Blessed Lord in this way, that He may do with me whatever is His will."

"It was while at Seminary that I made my First Confession and came in contact with a Rule of Life. While there I first met a member of a Religious Community. After talking with him, I started living under the Rule of the Seminarists' Associate my first year, and officially adopted it my second year. I talked with this same person my second year about my vocation and the feeling toward a more contemplative and enclosed life than his Community offered. He suggested I visit the Monastery and observe the life lived there. On this visit I was satisfied about my vocation and later began as a Postulant."

It really is in one sense, all very simple. The person may start in complete ignorance of the Religious Life. The call rarely comes at first with unmistakable clarity. God uses a person here, another there, a passage of Scripture, a reference in a book, to drop as it were a hint. Gradually a sense of vocation is awakened, accompanied with a sense of joy and warmth. There is nothing romantic about it, just a growing conviction that God is asking for the surrender of a life. He demands constancy as the vocation is pursued over a number of years, even a number of miles. Then at last the way opens up and the candidate can knock at the door of a Religious House and say, 'Here I am. Take me.'

# ADORN THE DOCTRINE OF GOD IN ALL THINGS

TITUS 2:10

Permission is given for this Sermon on the Religious Life to be used in whole or part.

By A Novice, O.H.C.

**T**HE WEEKS of Paschaltide are, above all the seasons of the Church's year, the most glorious. Sunday by Sunday, in accents of supreme rejoicing, the liturgy of the Church brings us face to face with the great doctrines of our Faith: with the truth of the Death and Resurrection of our Lord, "for us men and for our salvation;" with the fact that the Lord Jesus is now the Risen and Living Christ, and that by faith in Him, and through the Sacrament of Holy Baptism, we share in His dying to sin, and rising again to newness of life. Indeed it is NEW life, given to us by God in our Baptism, with the intention that, living close to Him by faith, hope and love, in prayer and sacrament and fraternal charity, we grow up to be God's true sons. We are to reflect in every aspect of our maturing the deep and abiding goodness and holiness, beauty and joy of our Lord Jesus, the perfect Son of the Father.

While this new life is always God's gift to us, it is also our life. We must live it out as really our own, setting heart and mind and will to take most seriously what the ongoing Christian life involves for each of us. As this becomes the absorbing passion of our lives, then we shall be able to speak of the doctrine of God - the doctrine of Christ's Death and Resurrection -

as being truly adorned in us. It is in us that the dying and rising of Jesus will be taking place. And of course this is where it must take place: not in creeds, but in deeds; that is, in our daily living. Every Christian is called to this life. Every Christian is called by God in his Baptism "to adorn the doctrine of God in all things."

One of the great truths that unfolds in the Bible is that this call to adorn the doctrine of God in our lives is meant to be lived out in our several vocations.

Through the long course of history, in our own age and society, and within the circle of our parish family itself, we see how varied and how unique this matter of Christian Vocation is. It is a very great and surpassingly wonderful mystery. At the heart of it is the assurance of God's concern care and purpose for each of us. He desires our response to Him in faith, love and obedience in a manner that is especially our own: a response that no one else can make in just the same way. The result of this loving action of God's call to each of His children is the rich, fruitful life of the Body of Christ, the Church.

Within this variety of Christian experience and vocation there is one calling that perhaps in our own Com-



munion is not so well known as it should be. It is often called "Religious Vocation" or "The Call to the Religious Life." The men and women who answer such a call, who are trying to live out the demands of this vocation are called monks and nuns. They usually describe themselves corporately as 'Religious.' One of them defines what this word means to the people who use it. "By Religious," he says, "they do not mean that they are more religious than anyone else, nor that they are morally better than anyone else, nor that God loves them more than anyone else; but they do mean that they are men and women living in community, bound by a Rule, seeking perfection. The vows they take bind them to this life for God and His glory." This is their special way of answering God's call, made to every Baptized Christian, to adorn the doctrine of God in their lives.

For many Church people the news that such a Vocation exists and flourishes in the Anglican Communion comes as a startling revelation. Perhaps the reason for this is that the Religious Life is inherently a hidden life: the temper of a Religious Community is such that it does not go out of its way to seek popularity, win fame, or deserve recognition. Its work is done for the greater glory of God. Much of that work, especially the heart of it, its corporate and private life of prayer, is done within the secrecy and quiet of its own cloister. It is often unnoticed, not because it is non-existent, but because it works in the life of the Church, like leaven working secretly and powerfully in the baker's dough.

The Religious Communities for both

men and women in the Anglican Communion are too many to enumerate. There are well over a hundred, and many of these Orders have branch houses in the foreign mission field. At home or abroad their works encompass the whole range of the Church's mission to the world. Some make themselves responsible for doing slum work; others care for orphans, operate schools and hospitals. Others maintain seminaries and prepare men for Holy Orders. Almost all Communities have facilities for conducting retreats for clergy and laity. There are still other Orders which train men and women to conduct parish missions, schools of prayer and schools of religion. Many Communities in the past have been and today are in the forefront of the Church's mission for penal reform, just labor laws, better understanding and charity between the races, care for the aged and the mentally sick. Several have produced notable scholars whose influence on the Church and society by their labor of study, writing and teaching has been deeply and widely felt. There are within our own Anglican tradition Communities for men and women which give themselves entirely to the work of worship. They are called Contemplative Orders because, like Mary in the Gospel, they have chosen that good part of waiting upon God in quiet confidence and love, and of interceding on behalf of their brethren in the world.

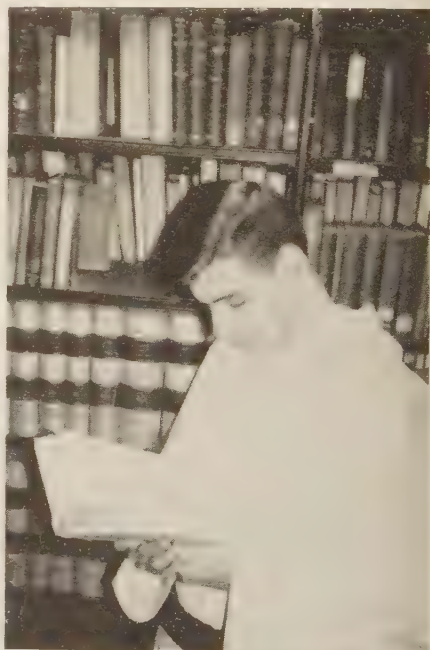
Truly the source and inspiration of this varied work and accomplishment is God the Spirit of all creative life. He makes this Vocation possible, sustaining it, renewing it, deepening it,

bringing it to that perfection in faith and holiness which He desires. The heart of it all is not the works themselves, however great and wonderful they might be. They are merely the fruit growing upon that tree of personal and corporate self-abandonment whose roots reach out deeply for communion with God in prayer. The call to the Religious Life is foremost an invitation to worship. It is true that every Christian receives this invitation by his Baptism into the family of the worshipping Church. The importance that the monastic life attaches to the work of prayer not only highlights what is the common Christian vocation, but makes a disciplined effort to see that it is carried out day by day with love, faithfulness and joy. We read in the Psalms that we are to praise God seven times a day. A Religious really makes an effort to do so. The Chapel becomes the centre of his or her life. There you will find him each day at the Holy Eucharist, in private prayer, meditation, and intercession, and with his brethren in the saying or singing of the Monastic Offices.

The life of prayer in any Religious Community is also an act of intercession as well as a loving, adoring tribute made throughout the day to God's Glory. The Religious considers it his greatest privilege to join with Christ in His great mediatorial office for the redemption of the world and the renewal in unity and peace of the Church. In this, as in every other aspect of his life, the Religious seeks to adorn the doctrine of God in all things. It was God who so loved the world that He gave His Son for its

salvation; it was our Lord who came to seek and save the lost; who had compassion on the multitude. Those who are called to adorn that doctrine in their lives consider it a responsibility second to none to reflect that love and compassion in their work of intercession for the needs of men.

Every vocation must have its period of testing and proving. We see this



in many areas of life: in the apprenticeship that the young tradesman serves before becoming a skilled worker or artisan, in the demanding years of study and self-discipline which the professional man undertakes prior to taking up his life's work; in the happy but often difficult months and years of courtship which anticipate Christian marriage and parenthood. The validity of the call to this or that vocation is usually



made clear to us during these times of testing and preparation. Experience and wisdom support the value of this. This same feature is characteristic of the Religious Life. No one is allowed to bind himself permanently to this life without serving a period of two or three years as a Postulant and Novice. During this period of testing, the reality of one's vocation will be made clear as one seeks to give himself without reserve to do God's Will within the context of a specific Religious Family living under its own Rule. One is entirely free during the Novitiate to leave the Community at any time if, after serious consideration, he or the Order feels that this is not his calling.

Such a life — the life of Religious Vocation — is the concern of the whole Church. The men and women who will take their places in the ranks of our Anglican Orders must come from parishes like our own. It is important to remember this because too often we think of the Church and her needs and opportunities as standing over against us. We tend to say, "The Church should be concerned. The Church should do something," meaning by this, someone else. But the Church comes together where the people of God meet around an Altar in a particular place within a given community. It is at this level, at the level of our parish church, that we must become concerned for the development and enrichment of our Religious Communities.

At the parish level we can do this in many ways. We can pray for the raising up of vocations to this life from our own community. We can see



to it that those who feel they might be called to this life are put in touch with Religious who can discuss intelligently their questions with them. An atmosphere of freedom and love can be created in any parish where young people need not feel hesitant about making their desires known; where they will sense instinctively that people fully understand the often unfamiliar but important ways God calls those whom He loves to do a work that is uniquely their own. Parents who are active in such a parish will carry into their homes this same atmosphere. They will be happy and proud to see their children expressing their new life in the living Lord by desiring to adorn the doctrine of God in this lovely creative way — the way of Religious Vocation. The joy of such parents will be the reward of knowing "that there is no man that hath left house or wife or brethren or parents or children, for the Kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life".

## **PRAYERS FOR THE RELIGIOUS LIFE**

### **For Increase of Vocations**

O Lord Jesus Christ, who in every generation hast called faithful souls to leave all things and follow thee; let thy voice be heard now in thy Church as in the days of old, and raise up many servants and handmaids to serve thee in the Religious Life; and grant unto all who have received thy heavenly calling, that they may, with full purpose of mind and heart, follow thee in the way of poverty, chastity, and obedience, and find in thee their riches, who with the Father in the unity of the Holy Spirit livest and reignest God, world without end. Amen.

### **A Commemoration of Founders**

O God, by whose gifts the Founders and restorers of our Anglican Religious Communities followed Christ in poverty and lowliness of heart, and persevered unto the end; grant to all who have entered upon the path of thy commandments neither to look back nor to stay by the way, but hastening to thee without stumbling, to lay hold on eternal life. Through Jesus Christ our Lord. Amen.

### **For Religious**

O Almighty God, who hast taught us that where thy Holy Spirit is, there is liberty; free, we beseech thee, from all blindness and hindrances those to whom thou vouchsafest the call of thine electing love; that, leaving all for thy sake, they may be perfected in the following of the Lamb, who liveth and reigneth with thee and the same Holy Spirit, Jesus Christ thy Son our Lord. Amen.

### **To Know our Vocation**

O Lord Jesus Christ, who didst say to thy first Apostles, Ye have not chosen me, but I have chosen you; grant us grace earnestly to believe that our lives have been planned by thee from all eternity. Make us to live by that faith, so that we may never seek any vocation but our true one. nor ever doubt that by thy help we shall find it, and having found it help us to fulfill it through all our days to our great good and to thy great Glory, who with the Father and the Holy Spirit livest and reignest ever, God, world without end. Amen.





# ALL FOR LOVE

By A Sister, O.S.H.

ONCE there was a girl who was rich, beautiful and popular. She had fine clothes and went to parties and dances, and all the boys were in love with her. She liked to sing and dance and tell jokes, and to read stories about love and adventure.

One morning, very early, before anyone else was awake, she put on her coat, and with only one of her brothers to go with her, she slipped quietly out the front door into the street. After awhile, the brother came back alone. The girl was gone for good — gone to a Carmelite convent, to become a nun. Her name was Teresa, and though she didn't know it, she was going to become one of the greatest saints the Church has ever had. St. Teresa of Avila, we call her today.

Now why on earth should somebody like Teresa want to leave all the good things she had at home, and shut herself up in a convent for the rest of her life? She did it because she loved God.

Teresa loved the good things she had had. But she loved God more, and when something in her heart told her that He wanted her to give up these other things — to renounce them — for His sake, she was glad to do it, even though it was hard.

However, renunciation is only part of being a nun. Teresa had renounced the world — the life and the things she had always had — in order to serve God better. But in order to serve God, she had to know Him. So she began to learn to pray.

This is not to say that Teresa had never prayed before she became a nun. She had always gone to Church on Sundays, and said her prayers at home, as her parents had taught her. But that was just the beginning. Now she had to learn to say the Divine Office, which the nuns all said together in the chapel eight times a day, praising God with psalms and hymns and prayers. Some of the prayers were almost as old as the Church itself, and some were quite new; for the Divine Office was the prayer of the whole Church of Christ, all over the world and all through the centuries, and it was the special duty and privilege of monks and nuns to recite it every day on behalf of the whole Church.

Then Teresa had to learn to meditate. Meditation means spending time alone with God, thinking about Him or talking with Him, trying to learn to know and love Him better, and to open yourself up so that He can do what He wills in you. Teresa had quite a bit of trouble with this, because the nuns in her convent had

gotten quite careless about meditation — a lot of them didn't bother with it at all — and they certainly didn't know how to teach anyone else about it. But she learned, and God began to teach her a great deal about Himself.

After Teresa had spent some time learning how to be a nun, she made her "profession." She knelt before the altar in the convent chapel, and made three vows, or promises to God, which she was to keep for the rest of her life. By the vow of poverty she promised never to have anything of her own, not even a hairpin; by the vow of chastity she promised never to get married; and by the vow of obedience she promised always to do what the Rule and the mother superior of the convent told her to do. Now she was really a nun.

But soon Teresa ran into serious trouble. She began to get lazy. It was hardly surprising. The whole convent was lazy. The nuns were much too busy having a good time to be bothered with praying, and when that sort of thing happens in a convent, something is very wrong. Prayer is the main job of monks and nuns, just as growing food is a farmer's job; and just as a farm gets overgrown with weeds if the farmer is lazy, the life of a convent goes to pieces if the nuns are lazy. Naturally, Teresa got tired of being different from all the rest, and before long she'd pretty well stopped praying too. She spent most of her time reading, talking, visiting with all the friends who came to the convent to see her — in short, doing all the things she had renounced when she first became a nun. She knew it

wasn't right; she would think, "I'll really try to do better," and then something would come up and she'd slide right back again. This went on for years and years, but she never completely gave up trying — at least not for long — and eventually, with a lot of help from God, she won her battle.

Well, by now Teresa wasn't a girl any more. In fact, she was about forty years old when she suddenly discovered that God had a whole new job for her to do — a job that He had been getting her ready for all through those years of struggle, of learning really to put aside the things of the world, to really know God and love and serve Him only. Teresa was to go out and found a brand new convent — a convent where the nuns would be very poor, and hardly talk at all, and spend their time working and praying to the glory of God.

Teresa didn't like this idea at all! Not that she objected to such a convent — it was just what she wanted — but she was very sure that she wasn't the proper person to start it. She didn't know how to direct other people, she wasn't very well educated, she didn't have any money — there were all sorts of reasons why she couldn't possibly do the job, and she told God so. But God didn't seem to be in the least concerned about these minor details. Apparently He cared more that Teresa loved Him and would always try to do things as He wanted them done, and that she knew Him well enough to be able to understand what He wanted done. He could take care of the rest.

Teresa still took a bit of convincing,



but once she saw that God wasn't going to let her off, she went to work with all the energy she had. It was an awful battle — important people tried to stop her, and everybody said it was none of her business, and that she was just trying to get her own way. Since Teresa knew it was God's way she was trying to get, she went right on. And before she was through, she had founded not just one convent but sixteen. Convents like them are still being founded and lived in today, and the rich girl of Avila, who startled everyone so when she buried herself in a convent, has given God a whole army of pray-ers whose greatest ambition is to love Him and do what He wants.

Often, of course, this ambition leads to other things besides just praying. Several hundred years before Teresa was born, another Spaniard, a priest named Dominic, took a trip to France, and found that a lot of people there had abandoned Christianity, and that the Church couldn't seem to bring them back. Dominic saw why, too; the priests and bishops in France were rich and proud and greedy, and didn't really love God at all, or His people. But Dominic loved God very much, and it made him sad to see all these people turning their backs on Him. So he set out to do something about it, and what he did was found a religious order. It was called the Order of Preachers, and the men who belonged to it, instead of just staying in the monastery and praying as monks had always been supposed to do, were to go out, carrying the knowledge and love of God that they had gained by study and prayer,

and teach and preach to the people who didn't know Him — very much as the Apostles had done in the first years of the Church. Dominic's order is still going on, and so are lots of others like it, wherever men and women love God enough that they are willing to give up everything else in order to make Him known. Together with the monks and nuns like Teresa, and together with all the faithful Christians in the world, they are working toward what we pray for every time we say the Lord's Prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven."

Material about St. Teresa, St. Dominic, and their orders, as well as about the Religious Life in general, can be found in the Encyclopedia Britannica. On Anglican orders and their history, the following are excellent if you have access to them: Anson, "The Call of the Cloister", N. Y., Macmillan; and Allchin, "The Silent Rebellion", London, SCM Press. The story as given here is intended to bring out the main points about the Religious Life — what it is, why one enters it, and so on. Possible questions for discussion following the story might be:

Why did Teresa become a nun? Was it anything like Dominic's reason for founding his order?


What is a vow? What vows do monks and nuns make?

What is the main job of monks and nuns? What is the Divine Office? What is meditation?

What was new about Dominic's order?

What are religious orders and all other Christians working for together?

# CHS



**D**EBBIE: Why can't I go to school today, Mommy?

Mother: Because it's Saturday, dear.

Debbie: Why doesn't St. Hilda's have school on Saturday?

Mother: Because the Sisters have other things to do. You can go to school on Monday. It's only the day after tomorrow.

Debbie: (sorrowfully) But that's a very long time away!



It is gratifying to know that some children do find the learning process pleasurable and stimulating that the week-ends seem too long. The two weeks' vacation at Christmas and again in the spring seems almost terminable to many of the children. The happy round of work and play in this Christian setting has become a satisfying and meaningful experience. The "St. Hilda's" that Debbie refers to is St. Hilda's and St. Hugh's School which has its lower school housed in three adjoining buildings at 619-621-623 West 113th Street in New York City. The upper school is located a few blocks away at 351 Riverside Drive. The total enrollment is a little over 100, with boys and girls enrolled in nursery through the 12th grade.

The boys and girls who come to this school make up an interesting cross-section of New York City, and indeed, of the world. They are the sons and daughters of Columbia University professors and graduate students, many from foreign countries. They are children of St. Luke's Hospital nurses, physicians, and interns; or from the families of missionaries returned to this country for their year's sabbatical; or from other clergy families in residence at the Union Theological Seminary. There are also the children of Juilliard School of Music faculty and graduate students. The new national headquarters of the National Council of Churches of Christ in the U.S.A. is only a few blocks from the school, and the families connected with this large center have already begun to enroll their children at St. Hilda's and St. Hugh's. There are, of

course, the many non-academic families: the typists, bus drivers, butchers, actors, playwrights, bankers, and real estate brokers who also send their children. The academic "fare" is the same for all who come. The standards are high and the curriculum is college preparatory. First in emphasis and first in the day's schedule is the worship of God; the establishment of each boy's and girl's relationship with the Heavenly Father is of primary concern.

St. Hilda's and St. Hugh's also believes that every child should learn as early as possible, that there is such a thing as self-evident, unchangeable, dependable and objective truth, in terms of which mind and character must be formed; that knowledge of the past is required for an understanding of the present and preparation for the future.

The school is under the direction of the Sisters of the Community of the Holy Spirit. More important than any of the things which the Sisters do in the school, however, is that which they try to be: channels of the Holy Spirit's power which may enable all connected with the school to live as one family in Christ. They hope that the children whom they teach find in them an example to inspire them to love God and to pray to Him; they hope that God will enable these children to live at a deep level of communion with each other and with such a degree of charity that admits of no cultural, language, creedal or racial barriers.

They trust that God the Holy Spirit has imbued them with strength to

carry out His will so far, and has blessed them in their work with increase since the day of their foundation on August 27, 1952, when the Right Reverend Horace W. B. Donegan received the renewed vows of Sister Ruth (now the Reverend Mother) and Sister Edith Margaret. Both Sisters were officially transferred to the Community of the Holy Spirit with the full consent of their former community, the Sisterhood of St. John the Divine. The first two novices of the new community took their vows as Professed at that service, and the Community came into being. Bishop Donegan requested that the Community at its inception fulfill the requirements of Canon 52, so that they might be officially related to the American church.

But the Sisters indeed "have other things to do" besides teaching. Like most families, they have all the routine chores of housekeeping. There is secretarial work, library work, the work of the seamstress, laundress, and cook. The "Opus Dei," the corporate worship of God in the chapel, is the most important work of all. The singing of the seven daily offices in plainchant at various intervals throughout the day surrounds a daily celebration of the Holy Communion. Times for meditation, intercession and personal prayer, Scripture reading and spiritual reading are also secured to each Sister by the Rule of Life of the Community. The Sisters live the "mixed life" of prayer and work under a modified form of Augustinian Rule. Since they are an educational community, they may send their Sis-



ters to a nearby university to earn an advanced degree or to take a needed course, either in religion or in any of the so-called secular subjects.

The work of education to which the Community is called also includes the giving of retreats and quiet days, addresses, schools of prayer, and children's missions.

This past August the Community sent three Sisters to Dallas to establish its first branch house. There the Sisters teach in the parish school of St. George's Church.

Both the school and the convent have almost immediate needs for greater space. The school, which now is conducted in four buildings which were originally built for other purposes and were rehabilitated for use as a school, has in mind the building of an adequate special-purpose structure which would contain all the necessary facilities for the already thriving school. The setting for this school must continue to be Morningside Heights, for it is here that the opportunity and privilege of service has been given by the Holy Spirit. The numbers of pupils who apply for admission are many more than the





school can receive. The pupils bring with them a ready eagerness to learn; the faculty of Sisters and lay women and men bring their professional qualifications, and, we hope, the ability to inspire their pupils. There remains yet one lack for the fulfillment of the task: the necessary funds. The Reverend Mother and Sisters know that God's arm is not shortened and that the need will be met when and how He wills.

The need for convent expansion has very recently begun to be met. For this, the Sisters are very thankful. The Sisters have obtained an acreage near Southeast, New York, and they have called it "Melrose" after St. Cuthbert's first abbey which bore the same name. The original "Melrose" in Scotland, with its house of worship, its thrilling countryside and its spaciousness, assists in providing a tranquillity in the hearts of those who visit it. It is the Sisters' hope that "Melrose" in New York will supply to them the same opportunity for developing tranquillity. This property will one day be the Mother House of the Community. Some of its acreage will be planted in Christmas trees

and will eventually produce an annual harvest sufficient to maintain the property.

A young woman who is drawn to the Religious Life as it is lived in this Community must after a preliminary visit of one month, spend six months as a Postulant before being admitted to the Novitiate. In her two years as a Novice she receives instruction in all that concerns the Religious Life as well as those things that develop the interior life of the Christian. When the Novitiate is completed the Sister-elect is Professed by the diocesan Bishop who is the Episcopal Visitor of this Community. The three-fold vow of poverty, chastity and obedience is then taken for life.

Debbie: Why do you wear those funny clothes?

Sister: Because I am a Sister.

Debbie: Why are you a Sister?

Sister: Because God asked me to be one.

Debbie: How did He ask you? Did you hear Him?

Sister: Yes, Debbie, He asked me in a way that I understood, and I heard Him.

HAROLD HULTGREN

## OTHER • WAY • ROUND

HOW often have we sat down with our Church School teachers to discuss the Sunday morning program of the Church School. More class time! More time for worship! What to do with mom and dad! Which is more important, the class or the worship? It was with this usual round of these perennial questions that we set out to try to solve the problem in Holy Trinity Parish, Alhambra, Calif.

We began by thinking through a number of principles involved in what has been popularly called the Family Service. Recognizing that every service is in a sense a family service we realized that we were talking about a Sunday morning program that was meant to reach all the members of a family: i. e. a time when all the members of a family could participate in the action of the Church. We could see that it was not class period or worship; but, rather, both were equally important and our program would have to make allowance for both. The class period was seen clearly as the Ministry of the Word and the worship as the Ministry of the Sacrament. We asked ourselves how will we extend the Word to all ages, adults as well as children, and how will we make the Sacrament something in which as many members of a family unit as possible could participate?

It seemed at first that there were

so many mechanical ramifications that it would be well nigh impossible to work it all out. How to give enough time to the Ministry of Word and the Sacrament and yet not have too long an over-all program. How to put the Ministry of the Word first and then lift the congregation to the higher level of the Ministry of the Sacrament. If we followed this order classes would come in the forefront of the program and then how would we get the children together with their parents for the last part of the program so that the family — Mom, Dad, Junior and Sister — would be kneeling together in the pew? How would we get the acolytes and choir members into their places and how would these youngsters giving this special service to our Lord join the rest of their family at the Altar Rail? It was important to us to have the entire family kneeling together at the rail. Our heads seemed to swirl with all these questions, but we settled down to take one step at a time and said, "Let's give it a try."

The Holy Eucharist with its traditional break following the sermon gave us the first clue to setting up our "family" service. The Mass of the Catechumens is certainly comparable to the Ministry of the Word and the Mass of the Faithful to the Ministry of the Sacrament. Our service begins at 9:15 a. m. at which time all the children through the eighth grade



to the Parish House for classes. The adults and high-schoolers go immediately to the church building and take their places in the pews designated for the class of the youngest grade school child in the family. The Crucifer leads the adult members to the choir to the Chancel and the celebrant enters with at least one server. The Crucifer and at least one server must be high school boys to assist at this part of the service since the younger boys are in classes. The Holy Eucharist proceeds then through the sermon.

In this way the Ministry of the Word is extended to the grade school children on their own level in the classroom setting, having begun with prayer led by the teacher. The adults hear the Word through the Epistle, Gospel and Sermon. Incidentally it has been our experience that this portion of the service is the most uninteresting part to the children, far over their heads and lacking in action, thus not conducive to the best church behavior. From the Offertory on there is much more action and participation which engages the attention of the children. They may not all understand, but they can "do" the service and our Lord does speak to all of us. "I, if I be lifted up will draw all men unto Me".

(St. John 12:32)

At 9:55 a. m. a warning bell is rung from the Parish Hall as a signal for the teachers to finish up their last thought; for the acolytes to hustle to the Sacristy and get on their cottas; for the choir girls to go directly to the Choir Room for their cottas (all these youngsters arrived at the church

early to put cassocks on before they went to class); and for the remainder of the children to line up with their teacher and proceed to the entrance to the church. It is imperative that the preacher begin to close his sermon at 9:55 for at 10:00 a. m. a hymn is begun and the acolytes take their places in the Sanctuary, the choir girls enter the Chancel through the Sacristy, and the classes are marched (orderly but not in military fashion) to the areas marked for their classes where they find their parents waiting for them. Older brothers and sisters move up to the area designated for the youngest grade schooler in the family. The teacher seeks out his or her family as the case may be and as far as we are able to make it possible, the family, as a unit, is in church together. With some practice and each person working to do his part, we have found that everyone can be in his place in a period of two minutes.

With the exception of the very little ones in the Nursery, Pre-School and Kindergarten classes, as far as it is within our ability to do so the parish family and all the members of the families within the parish family, are ready to participate in the first action of the Mass of the Faithful, the Offertory. The liturgy proceeds through the Communion when the families come to the Altar Rail as a unit. It is not strange to us at Holy Trinity to see little Mary working her way out of the Choir to join her mother and father, and big brother coming from the crucifer's stall as they come forward to make their communion. Mary, who is not con-

firmed, will join her folks at the Altar Rail and receive a blessing while the others receive. The whole family unit is at God's Table together. What greater place is there to strengthen the unity of a Christian family? Following the communion we move rapidly to the conclusion of the service: the Prayer of Thanksgiving, a short Hymn Verse in place of the Gloria, a post-communion collect and the Dismissal and Blessing. "Depart in Peace" is a solemn reminder that something dynamic has been begun within the family and it must be carried out into every detail of each family member's daily life.

On certain special occasions such as Opening Day, Closing Day, quarterly Awards Sundays, Sunday within the Octave of Christmas, Easter Day, Trinity Sunday, Fourth Sunday in Lent, the pre-schoolers and kindergarteners are also to be found in church. They are, however, not with their parents but as a class sit in a special section with their teachers in small chairs up front. The Nursery is very important, if we are to have as many adults as possible at the service. We advertise no child is too young for our Nursery.

During our family service, at which we use two priests, we communicate on the average of one hundred persons and give a blessing to about seventy. The service is sung to a plainsong setting making it possible for our people to participate as much as possible. We are able to do the entire service in about one hour and twenty minutes. We have found that the matter of timing is very important

if we are to try to do all of this in the given time. Hymn verses must be selected, the anthem short, and no announcements except for the intentions.

Conducting our Family Service the "Other Way Round," we have noted certain other benefits that were not obvious when we first began to think through our program. Psychologically we come to the peak of experience in worship. It is on this note that the people, leave the church building. There is a build up; i.e. Opening Prayers in the classroom, the Ministry of the Word in the classroom setting and finished off with Eucharistic worship in the Church. Further, our teachers have begun to feel a sense of ministry in their work. They are more than mere imparters of knowledge; they are ministers of the Word in the classroom, real sharers in the teaching ministry of the Rector under whom they work closely. Then too, there is no longer a graduation from Sunday School to "Church" and the usual drop out at that period in life. Every child has really been the Church from his earliest days. There is no moving from the "little Church" to the "big Church" because the Church is integrated as far as possible from the beginning. The service, as such, has far reaching implications into family life, as well as into the total organizational life of the Parish. These are surely related subjects and very important, but do not come within the scope of this paper which merely describes what we have worked out at Holy Trinity to meet a perennial problem.





### Thy Presence, our Glory

(In retreat)

WE WERE told tonight that God has called us into retreat. I pray that I may find and perform the work He called me here to do.

Why am I so glad to come here? Probably because I am so tired of the cares of the world, the cares of the world. I want to listen for God's voice, to feel His care for me, to know He is near, and I in His presence. Indeed it is a foretaste of Heaven to rest in Thy presence now, to lift up my face to Thy glory."\*

Dear God, inasmuch as I have waited and longed for this time with Thee, inasmuch as my sins are heavy and my spirit burdened, let me hear Thy voice. Let me, when I return to the world, carry with me the reflection of Thy presence.

Because Thy love is so great, because it reaches out even to me, still faithful, I can say that I am among Thy children; Thou art my father, and I will never leave me.

"My soul hath a desire and a longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God."

**Approaching the Blessed Sacrament**  
Why do I come often to the Holy

Communion- What do I seek when I kneel at the rail?

As I come through the chapel door in the gray of early morning and see the light burning there, I remember that I have "set my heart on Thy light and truth." As I listen to God's word in Epistle and Gospel, I "seek Thy bidding as my God and Thy power to do it."\* As I recall the

### FIFTH IN A SERIES OF MEDITATIONS OF AN ORDINARY WOMAN,

by Alice Borman.

misery of sin and receive that great gift, freely offered, of absolution, I "seek Thy love as Father and my heavenly clothing as son."\* As the Bread and Wine are offered, I receive the very life of Christ.

May I pray most humbly, as the service ends, for space to lead a better life, so that I may come again and again to Thy house the throne of grace. In this hope, and in the knowledge of Thy grace, I will abide in Thee, near to the peace that exceeds experience, beyond human understanding.

"Then open Thou our eyes that we may see;

Be known to us in breaking of the Bread."

### Treasure of Love

Everything that inspires love in us has been given us through the perfect love of God. Lovely things, created by the talents God gives to men.

Lovely lives, which we can cherish best by recognizing in them the love "immortal, immutable, freely given."\* We should receive thankfully and give freely this most precious gift of love.

So we can understand how unhappy must be the man who does not accept the love, either to give or to receive, in the lives God has placed near his.

He has turned his back on a source of grace. He has shut his eyes to the "secret glory beyond the outward scene."\* He has rebuffed God, who has offered this man the wonderful gift of a human soul to reach in loving relationship.

Blessed indeed is the one whose quiver is full of beloved ones, whose most treasured collection is a collection of friends and kinfolk. Most collections we make on earth cannot be taken with us. But, because we believe in the resurrection of the body through the path Christ blazed for us, this one is eternal. We live with our friends now in the communion of saints; and forever, we pray in the City of God.



### Sight to the Inly Blind

"Thou who didst come to bring healing and sight, Health to the sick in mind, sight to the inly blind."

Those who have not sight often say how little those who have it realize its worth. God should be thanked for all the beauty that greets our eyes in art,

\*Eric Milner-White, "My God, My Glory."  
SPCK, 1954.



in the wide world, in people. But He should be thanked much more for every bit of inward vision that is ours through His gift. When I see beauty of character hitherto unknown in my friend, may God be praised! When new light comes to me from reading or preaching of the Word, may God be praised! When answer comes to a prayer I have prayed, may God be praised! When the Holy Ghost teaches me through one of the Church's sacraments, may God be greatly praised!

We are told that new babies see everything as a blur, that definite objects are perceived gradually. So with us, as spiritual development makes the inward vision clear.

All the gifts that the eye of the soul can perceive are for one purpose. They are to show me God so my love for Him becomes stronger. Then I can learn to live in the love; so when He is ready for me to come nearer to Him, I can say, "Even so, come quickly, Lord Jesus."

### Light

How many times is the word "light" used in the Bible? To the mind come countless texts enshrining the word in all its wonderful interpretations. We all know the joy of having a light heart, our souls full of light, our minds alight with new thoughts. We find that St. John's Gospel sums it up, "That was the true Light that lighteth every man that cometh into the world."



To have that light ourselves, we need to put out our hands so that the current of God's will flows in. But we need to do something else. We must pay what the Light costs. To live in that true Light, we find the cost is obedience, faith, loyalty. Without these we are out of the lighted room and into the shadow.

Let us think not only of ourselves, trying to keep our lives in the light. Let us also never forget to pray for those near and far, rich and poor, sick and well who sit in darkness and the shadow of death. Perhaps we may be the means of helping them, through the Holy Spirit, into the lighted Way.



### God's Majesty

Let me think for a moment about God's majesty. What is the most majestic creation I can imagine? A towering, snow-capped mountain? God made it, and many more like it. The mighty surging sea? The laws that control it came from the mind of God. The music of a great orchestra? All beauty is caused by the first Cause. And now, the crowning majesty, God revealed in man, living, working, hungering, struggling with temptation, moving the brethren, cherishing the children, helping the needy, agonizing, dying.

How can I dare to mention it — I, an ant on the face of the mountain, a twig tossed in the ocean, a grain of sand in history, can still possess the majesty of God. He descends to me that I may dwell with Him, and ascend into His majesty. This He

does, not because I can be like Him, but because in His infinite love, He can forgive my unlikeness. He can love me as I am, and the great gulf between God's majesty and my humanity will not keep us apart.

"Thine all the merits, mine the great reward."

### Our Future Life

One who has greatly loved another person knows what it is to wish always to be together. One who has grown in the love of God, knows how happy are the times spent with Him. If you have knelt down in your room, thinking, "This is the best time of the day;" if you have entered the Church door before the service of Holy Communion thinking, "This is what I have been looking forward to;" then you are preparing to spend eternity with Him.

Conversely, it is those who first omit their private prayers, who then begin infrequently to attend Church services, that finally come to say, "Organized religion is unnecessary." Soon they think their lives do not need divine guidance or forgiveness or blessing. These people are fortunate if, before the end of their lives, some event serves to turn them back, to reverse the process.

If you take God with you into all your joys, all your sorrows, He will show you which are true joys, He will help you bear your sorrows, by teaching you to offer them to Him. Then you will step bravely toward eternity.

"Heaven's morning breaks and earth's vain shadows flee,  
In life, in death, O Lord, abide with me."

# OUR CHURCH IN ISRAEL

**W**HEN one comes to Israel and asks about the Episcopal Church, he will find, first of all, that it is a very small Church Community indeed; made up primarily of some 900 members who are citizens of the country, but not of Jewish origin. They are Arabs who remained in the country when Israel was established in 1948. Other Episcopalians are British, American, and Hebrew Christians, counting no more than 100 souls. This Episcopal Church of approximately one thousand souls exists in a Jewish State of some one and three quarters million Jews, 130,000 Moslems, 26,000 Roman Catholics and Greek Catholics and 20,000 Greek Orthodox. The environment in which we exist as a Church is secular, materialistic and complex. Christian work and life is rather isolated into closed pockets, and does not touch Jewish life and the general development of the State.

I came to Haifa in 1948. I found the people scattered and the life of the Church disorganised and shattered. I passed through difficult times, where serious problems both for the individual member of the Church and for the Church as a whole had to be faced. Poverty, insecurity, quarrels, unemployment were rife. After twelve years of continuous effort and patience, and in spite of the very unsettled situation in the Church and country, the deep anxiety, and the lack of



**By  
RAFIQ  
FARAH**

leadership, money and priests, there is now the growing feeling that the Church is here to stay and every effort should be made to encourage its growth and its grasp of its mission.

We were three Arab priests in 1948; but in 1956 I was left alone to look after the affairs of the Community till 1958, when our Archbishop sent us a priest from Jordan. An ordination candidate is being sent this summer to the Bishop's College, Calcutta, for a three years' course.

The Central office of the Communi-

in Haifa, where the administration of church property and the organization of church work in general is done. The income from church properties is the major source of our budget. The small and few congregations give nearly one fifth of the total budget, besides what they give to the support of their local church work and expenses.

Considering that none of our church members are rich and none are in the earning professions like doctors, lawyers, or engineers, but are in a poor working class and middle class families, they give on the whole generously towards the work of the church. Our whole central income is to pay the modest salaries of priests, one layreader and one secretary, their travel expenses and other expenses of administration, plus salaries to the seven churches that we have; but the support of the schools and the monthly periodical edited by us has to come directly from funds under the disposal of our Archbishop.

The Archbishop has responsibilities as Anglican Archbishop for the whole Middle East and is directly concerned in developing and unifying the work of the Church here in Israel. His work is carried on by our indigenous community and by two missionary societies, the Church Mission Society for Jews, and the Jerusalem and the Holy Land Mission. The future must point towards unifying all the work into one body.

The Evangelical Episcopal Community reaches the Arab population in Israel with the Christian message through the monthly periodical called *AL-RAED*, which finds great difficul-

ty in penetrating areas where people are hardened to the Christian message. We try to interest such readers and attract them to our message by literary, social and other articles. We are grateful for the support given by the Episcopal Church in America towards this periodical of ours, as also for funds given to the support of our three elementary schools.

The two day church schools at Haifa and Nazareth are doing quite well. At Haifa we have about three hundred boys and girls coming from all Christian communities and from the Moslem Community. We have to carry large deficits. In this and the following year our Archbishop is trying very hard to get us enough funds to have new buildings at Haifa and Nazareth, as the present premises are no longer adequate or fit for use. Then we have the problem of finding trained Christian teachers, as nearly all teachers available have no proper training either as teachers or as Christians.

We have also five small Sunday Schools. The problem here again is finding trained Sunday School teachers; they simply do not exist. I got a year or two ago a filmstrip projector and I am having more use with it as I get new filmstrips.

From this report one can understand that our chief problem is really trained leaders, trained lay-workers and trained teachers. Our next problem is lack of funds to carry on with our projects or extend them. We pray God that He will raise up men and women in our midst for the huge harvest at hand and will also provide for our various needs.





## BOOK REVIEW

THE RELIGIOUS ORDERS IN ENGLAND. Vol 3. The Tudor Age. By Dom David Knowles. Cambridge University Press, 1959. Pp. 522. Price \$10.00.

If you have read volumes one and two in this series, you may expect to savor a further delight in this scholarly and superbly readable work dealing with the monasteries of England from the reign of Henry VII to that of Queen Mary. As he indicates in the Preface, Dom David uses sources of information hitherto unknown or neglected, such as the letters of Robert Joseph, the monk of Evesham, and Bishop Redman's Premonstratensian visitations.

Part One deals with the social and religious milieu under Henry VII. Part Two is 'The Gathering Storm,' and Part Three, 'Suppression and Dissolution.' Part Four takes us to the reign of Mary and the evanescent restoration of the Religious Life in England. Ten valuable appendices and a bibliography conclude the volume.

To an historian of the Tudor period this book is indispensable. For anyone interested in Church History or the Religious Life it will prove both fascinating and instructive fare. J. R.

## COMMUNITY NOTES

MARCH, falling this year almost entirely within Lent, was full of outside appointments, in addition to a steady stream of Retreats at the Monastery. Six Missions were conducted, four with two missionaries each, that there could be sessions both for adults and for children. These teams were Fr. Spencer and Br. Charles Good Shepherd, Augusta, Ga.; Fr. Packard and Br. Francis at St. Timothy's, Roxboro, Pa.; Fr. Packard and Br. John (who was junior professed on March 10th) at Trinity, Cranford, N. J.; and Frs. Stevens and Smith at St. Paul's, Alexandria, Va. We are very happy over the splendid job our Lay Brothers are doing with the children. Missions for adults only were given by Fr. Spencer at St. Mark's, Philadelphia, and by Fr. Smith at Resurrection, Kew Gardens, N. Y.

Retreats and Quiet Days were also popular this month. Fr. Superior conducted two Quiet Days, one at Grace Church, Fairfax, Va., the other at St. Andrew's, Baltimore. Fr. Hawkins gave two Retreats at the House of the Redeemer, New York, and a Quiet Day at St. Barnabas', Irvington, N. Y. Fr. Harris conducted a Quiet Day at St. John's, Larchmont, N. Y. and Fr. Bessom one at Christ Church, Greenville, N. Y. Fr. Packard also held a Retreat at the House of the Redeemer.

Fr. Terry continued his work in the mid-west, including four Schools of Prayer, and a Retreat at Bishop's College, Lennoxville, Quebec.

We also had the opportunity of giving

several addresses on the Religious and on the Liberian Mission. Fr. Superior, Fr. Harris, Fr. Bessom and Gill took most of these. We welcome these occasions on which we can maintain people with the Religious and win new friends for the Center and especially for our work in Africa.

### **Bolahun**

The Mission town is back to its regular size and activity now that the teachers have returned from their compulsory vacation-school courses in Voinjama and that the schools have resumed classes. The training school for teachers is used as meeting grounds for some other agencies. We have the largest number of participating, we pay the poorest salaries, we lose the most. The schools are needed, however, in all the stations.

Eugene Harms was not on hand to start at the high school because his daughter had detoured to the Azores.

Atkinson had to carry on with the high school and intermediate school. That man of energy is used by being in two places at the same time so much has he tried to work things.

Radio Bolahun has received its license to broadcast and is on the air two hours each evening. Recordings from the Poughkeepsie and Kingston Stations were received in February, and other institutions have given material or permission to rebroadcast their programs. The volunteer engineer, whose tour of work has only a few remaining months, has been pleased with the response from the area.

This is not yet the vernacular evangelistic program to come, for which we are inviting friends to give forty or fifty dollars for a village receiver. The studio would like to have records, which may be sent to the Commissary in West Park.

A new generator has been purchased so that the radio may not have to curtail its transmission when electric lights are needed each evening in the monastery, convent, study halls of the school, hospital (in case of emergency), and the few wired homes of employees.

### **Mount Calvary**

The beginning of March found Fr. Baldwin at St. Paul's, Seattle, finishing a Mission. This was followed by a School of Prayer at St. Mary's, Tacoma, Wash., a Mission at St. Paul's, Walla Walla, and a young people's Mission at St. Faith's, Vancouver.

Bishop Campbell administered Confirmation at Trinity Church, Santa Barbara on the 27th.

Br. Michael spent most of the month in the Diocese of Sacramento giving Children's Missions at St. John's, Lakeport; St. Paul's, Healdsburg; and St. John's, Petaluma.

### **Order of St. Helena**

March, starting as it did with Shrove Tuesday, began our busy Lenten schedule. On Ash Wednesday, Sister Bridget conducted her first Quiet Day in Pelham, N. Y. In addition to a number of women, the parish group included many teen-age girls and boys and a man in his eighties. Everything was going well, so Sister went on a tour of the Parish house after the

second meditation. On her way back to the Church, she met one of the boys who was waving his hand wildly. He held a small typing eraser on which he'd scribbled the note "George is locked in a closet." As the curate said, "He must have taken the Gospel about praying in secret too seriously." George was released, and the Quiet Day completed without further mishap, or the breaking of the silence.

During Lent, our Rule requires additional fasting and prayer, but we certainly aren't "closeted". Sisters have been constantly coming and going on Mission this month. We have conducted three Quiet Days

away from home and have given many talks on the Religious Life of the Order. The second weekend of March, Sister Rachel led the annual Vocational Conference for young women of the Second Province at Seabury House in Greenwich, Connecticut, and from March 26 to 30th, she was in Virginia speaking at Christiansburg on the Religious Life; Evening Chapel at Hollins College on Holy Poverty; and on the Order of St. Catherine's School, Richmond and St. Margaret's School, Tappahannock.

At home, we have had the usual flow of individual guests for rest and private retreats, but besides the

## MAY APPOINTMENTS

### MAY

- 1-7 Fr. Hawkins. Bracebridge, Ont., S. S. J. E. Retreat
- 1-6 Fr. Spencer and Br. John. Hancock, Md., St. Thomas. Mission.
- 1 Fr. Smith and Br. Francis. New York, St. Edward the Martyr. Mission.
- 1 Fr. Gill. Philadelphia, St. Clement and Philadelphia Divinity School. Liberian Addresses.
- 3-4 Fr. Bessom. Pottstown, Pa., Christ and Paoli, Pa., Good Samaritan. Liberian Addresses.
- 3-4 Sr. Clare. Washington, Conn., St. John and New Haven, St. Thomas. Addresses.
- 5 Sr. Elisabeth. Massapequa, N. Y., St. James. Address.
- 8-12 Fr. Baldwin. Los Angeles, Holy Nativity. Children's Mission.
- 8 Fr. Packard. Baltimore, St. Mary. Sermon.
- 8-13 Fr. Bessom. Perry, N. Y., Holy Apostles. Mission.
- 8-12 Br. Michael. Chico, Cal., St. John Evangelist. Children's Mission.
- 9-14 Fr. Hawkins. Toronto, Sisters of St. John the Divine. Retreat.
- 10-11 Sr. Bridget. Flossmoor, Ill., St. John and Evanston, St. Luke, and Northwestern University. Addresses.
- 13-15 Fr. Spencer. Tuxedo Park, N. Y., Diocesan Center. Retreat.
- 13-15 Fr. Adams. St. Dorothy's Rest. Retreat for laymen.
- 13-15 Fr. Smith. Bayshore, N. Y., Sisters of the Holy Nativity. Associates Retreat.
- 14 Sr. Marianne. Bellevue-Dayton, St. John Evangelist. Quiet Day.
- 15 Br. Campbell. Lompoc, Cal., St. Mary. Confirmation.
- 15-22 Fr. Packard. Allison Park, Pa., St. Thomas. Mission.
- 15-22 Fr. Bessom. Attica, N. Y., St. Luke. Mission.
- 15-19 Br. Michael. Arcata, Cal., St. Alban. Children's Mission.
- 21 Fr. Smith. Newburgh, Order of St. Helena. Address.
- 22-26 Br. Michael. Fortuna, Cal., St. Francis. Children's Mission.
- 24 Fr. Packard. Phoenixville, Pa., St. Peter. Address.
- 28-29 Sr. Mary Joseph. Monteagle, Tenn., Dubose Conference Center. Retreat.
- 29 Fr. Spencer. New York, Trinity. Sermon.
- 29-31 Br. Michael. Garberville, Cal., St. Andrew. Children's Mission.



We have had six large groups for Quiet Days and Retreat. This included a group of girls from Barnard and a group from Smith and Mt. Holyoke who came for weekends. On March 3 Quiet Day began as a few flurries of snow began to fall, and by dinner, it was snowed out. All the retreatants went home to avoid being snowed in.

On March 14, the contractors submitted their bids for the Chapel. Their estimates were greater than we had anticipated, and the Chapel Committee has been busy making changes in our plans since then. We hope to have more definite Chapel plans next month.

This month has held several high points for us as a family. Four Sisters attended Father Butler's installation as Dean of the Cathedral of St. John the Divine, and four others, Bishop Keeton's consecration. Bishop Donagan, our Diocesan and Bishop Visitor, came to St. George's and St. Thomas' parishes in Newburgh on the 20th, and a number of us were able to attend the Confirmation services. The climax was reached, however, on Lady Day when the Father Superior blessed five novices in the habit of the Order.

### Versailles

We were privileged to have two visits from Holy Cross Fathers during the first week in March. Father Stevens was here for the girls' Shrove Tuesday carnival and conducted the Student Retreat on Ash Wednesday. The day after his departure the Father Superior came for a five-day visitation. Fifty-four girls made the

retreat this year, six more than the chapel will hold. The situation looked desperate till we remembered that only forty-seven of them would be in chapel at once. Seven were seventh graders, who made a four-hour afternoon retreat of their own, and had their meditations at different times from the others. Classes met at the usual times for non-retreatants, when there were any such left, in the refectory, or sitting rooms, or the two second-floor classrooms. Everybody kept silence at meals, and made the acquaintance of Screwtape, vividly presented by Father Stevens' reading.

Our mite box offering this year should be a sizeable one, as the individual box contents will be added to by the proceeds from a number of class projects. The Sophomore Variety Show, on the third Saturday in Lent, was both profitable and entertaining. Highlights were ballet dancing by two of our girls whose mothers are dancing teachers, and a grim tale about the Devil and his hard bargaining, related with quiet power by a member of the faculty who directs Paints and Patches and knows how. There were cookies and drinks for all ages to be had during the intermission. This all took place very conveniently on St. Joseph's Day, so that Lenten fasting wasn't a problem for anyone.

Two of our sisters went to Emmanuel Church, Winchester, earlier on the same day, to attend the organizational meeting of a Regional Branch of the American Church Union. Many people braved the usual falling snow, and the meeting was a good one.

## An Ordo of Worship and Intercession May-June 1960

- May 16 Monday W Mass of Easter iv gl preface of Easter till Ascension — our country.
- 17 Tuesday W as on May 16 — for the Confraternity of the Christian
- 18 Wednesday W as on May 16 — for the Novitiate of the Order
- 19 St. Dunstan BC Double W gl — for St. Andrew's School
- 20 Friday W as on May 16 — for Mount Calvary
- 21 Of St. Mary Simple W gl pref BVM (Veneration) — for the Semina Associate
- 22 5th (Rogation) Sunday after Easter Double W gl cr — for the Angl Communion
- 23 Rogation Monday W Mass V of Rogations — for good crops
- 24 Tuesday W Mass V of Rogations col 2) St. Vincent of Lerins C — all workers
- 25 Vigil of Ascension W Mass a) of Vigil gl col 2) Rogation or b Rogations V col 2) Vigil — for the Episcopal Church
- 26 Ascension of our Lord Double I Cl W gl cr prop pref till Whitsun — for the reunion of Christendom
- 27 Venerable Bede CD Double W gl col 2) Ascension cr — for the Obl of Mount Calvary
- 28 St. Philip Neri C Double W gl col 2) Ascension — for clergy seminarists
- 29 Sunday after Ascension Double W gl col 2) Ascension cr — for Religious Life
- 30 St. Joan of Arc V Double W gl — for the Novitiate of the Order of Helena.
- 31 Tuesday W Mass of Ascension gl — for the Community of the Holy Sp
- June 1 Wednesday W as on May 31 — for the Liberian Mission
- 2 Octave of Ascension Gr Double W Mass of Ascension gl col 2) Mar of Lyons cr — for world peace
- 3 Friday W Mass of Sunday gl — for the Confraternity of the Love of C
- 4 Vigil of Pentecost W Mass of Vigil R gl pref of Whitsunday — family life
- 5 Whitsunday Double I cl R gl seq cr prop pref through Saturday — the Church
- 6 Whit Monday Double I Cl gl col 2) Whitsunday seq cr — for all bish
- 7 Whit Tuesday Double I Cl gl col 2) Whitsunday seq cr — for missi
- 8 Ember Wednesday Double R Proper Mass gl col 2) Whitsunday seq — for all ordinands
- 9 Within the Octave Double R gl seq cr — for the Order of St. Helena
- 10 Ember Friday Double R as on June 8 — for the Priests Associate
- 11 Ember Saturday Double R as on June 8 — for the Companions of Order
- 12 Trinity Sunday Double I Cl gl cr pref of Trinity — for the upholding the Faith
- 13 St. Barnabas Ap (transferred) Double II Cl R gl col 2) St. Anthony Padua C cr pref of Apostles — for the St. Barnabas Brothers
- 14 St. Basil BCD Double W gl cr — for the Order of the Holy Cross
- 15 Wednesday G Mass of Sunday or votive of Trinity W pref of Trinity for the sick
- 16 Corpus Christi Double I Cl gl seq cr pref as on Purification — reverence to the Blessed Sacrament





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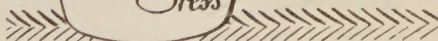
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